Sunt Apinæ Enceqs et si quid Vitius — Entl.
BIBLIOTHECA BODLEIANA

JUPITER
DOCTOR STILLINGFLEETS
True God blessed for ever more.

IT was the hainous crime, which *Maximus Madurensis* charged upon S. Augustin, and the Christians of his time near upon 1300. Years agoe, that they pulled down from the altars the omnipotent God Jupiter; and in lieu of him, placed upon them impious malefactors, executed for their treasonable transgressings, under the noble Blazon and Title of Martired Saints: and gave unto the bones of dead men, whom their misdemeanour had rendered unworthie of life, the worship, which was due to that supreme deitie; S. Augustin silenced that vapouring, rather then reasoning, heathen with a breif replie, closed up in the compass of a short Epistle. But since his defence, several renouned champions have risen up, and entered the list upon the same acount. Yet few took up the quarrel so intirely, or signalized themselves in the combats, as our modern *Maximus*, *D. Stillingfleet*. For he is not content to eject the Saints, and their Reliques out of the Churches; but strenuously (and piously without doubt) interesses him-self in behalf of the heathen God Jupiters divinity; whom he stiles, and maintaines to be *The true God blessed for ever more*. He scorns to bend a knee to the highest Angel; but Sacrifices the most refined spirits of his blood and brain to Jupiter; his *true God blessed for ever more*. And indeed not without a remarkable effect. For the noble product of his understanding issued out of late in defence of the true divinity of Jupiter Capitolinus, Olympius, Ammon, &c. is of that nature, that it no lesse loudly speaks the inspiration of this mighty God in Casheiring the Saints, than the cleer Confession of Swinglius did that of an Angel, which *he knew not whether it was black or white*, in abolishing the Masse.

Epist. 43.

Epist. 44.

Pag. 7. *lin.* 26.

Swingl. tom. 2. *in lib. de subsid. Eucharistiæ.*

Maſſe. I ſhould never have interpoſed in the Doctors devotions, had not his zeal carried him on ſo far, as not only to undertake to prove him-ſelf to be an enemy of idolatrie by the open exerciſe of it; but alſo to obtrude upon us Jupiters fained divinity, as a ſtrong conviction of Rom. Catholicks real idolatrie. For if you will put your ſelf to ſo great a trowble, as to rake into an immenſe heap of rubbige; you may at laſt with much adoe find out in his diſcourſe; or at leaſt make out of it, this argument. The Greeks and Romans &c. acknowledged, and worſhiped one ſupreme and true God, that is, Jupiter: and yet Idolatrie was conſiſtent with that acknowledgment and worſhip: And they were charged with Idolatrie by Rom. Cathol. becauſe they gave divine worſhip to inferior deities under him, and worſhiped both him, and them by idols. But Rom. Cathol. although they acknowledg and worſhip one ſupreme and true God; yet they doe alſo give divine worſhip to inferior deities under him; that is, to Saints; and worſhip all of them by Idols; that is, by Images: and all this by their own Confeſſion, forſooth. Therfore Rom. Catholicks by their own Confeſſion are Idolaters.

What concerns the ſubſtance of his whole diſcourſe, a more learned pen will ſhortly make known its exceſſive deficiency and unconcluſiveneſſ. As for the firſt part of the far-fetchd *Major*, by which he moſt zealouſly vindicats great Joves Divinity, I believe his adverſary will not think it worth the taking notice of: becauſe it is impertinent, and relates not at all to his controverſie. Yet I will ſpeak a word to it. Becauſe although, when granted, it hath no ſubſerviencie to evince Rom. Catholicks to be Idolaters: Yet when throughly examined and diſproved, it evinces the Doctor contriver of it: and with all, his Religion to be as vain, as his novel deitie. I intend not to collect from authority and reaſon all that might make for this purpoſe. That would ſwel the diſcourſe far beyond my intended brevitie. But I will impugne the Doctor only, or at leaſt moſt, with his oun weapons; to make him ſelf beat doun the idol he hath ſet up: and demonſtrat, the heathen Jupiter to be but a falſe God, by the very diſcourſes and authorities, which he hath heaped up to perſwade him to be a true one.

His firſt and main proof is Scripture. And that it may looſe nothing of its energie, I propoſe it in his own termes: which are Theſe.

P. 6. *The Teſtimonie of Scripture is plain enough in this matter, to any un-*

by

byaſſed mind; as appears by S. Pauls ſaying to the men of Athens, when he ſaw the altar to the unknown God; whom ye ignorantly worship, him I declare unto you. Having ſayd thus much, he goes on in ſuch a vapouring ſtile, as if he were reſolved that his confidence ſhould beate into his readers a perſuaſion, which he ſaw, the text, he quoted, did plainly contradict. That the moſt purblind eye may clearly ſee the whole force of the Doctors argument, I reduce it thus to a Logical, and concluſive form. S. Paul preached to the Athenians, that the unknown God, whom they ignorantly worſhiped, was *the true God bleſſed for ever more.* But Jupiter was a God *known* to the Athenians. *Therfore we are ſure, S. Paul, by the God that was known among the Athenians* (that is Jupiter,) *did not mean the wicked deuil*; but the true God bleſſed for ever more. What doe you think? is not *Scripture plaine enough in this matter to any unbyaſſed mind*? Indeed I muſt needs confeſſ, that the conſequence, which the Doctor deduces out of the ſaying of S. Paul, is truly admirable. In ſo much that his argument may be well reduced to that, which ſummuliſts terme *Argumentum admirabile.* By which they prove (although with ſomthing better ſucceſſ) that an object is as they ſay, becauſe it is not ſo. For ſo the Doctor conclud's, that S. Paul declared to the men of Athens, that Jupiter the God known to them, was the true God: becauſe he ſayd, that he was not the true God; but that the unknown God was ſo. Such ſhreds of non-ſenſe paſſ for clear arguments, when Calvins inſtitutions are only ſtudied; and thoſe of Ariſtotle not underſtood, or neglected; and therfore called *Scholaſtick Fooling*, not ſo Good as *mother witt.* I think the diſcourſe put in this forme, concluds more efficaciouſly: S. Paul declared to the Athenians, that *the unknown God, whom they ignorantly worshiped*, was the only true God. But Jupiter was not the unknown God, whom they ignorantly worſhiped. Therfore Jupiter was not the true God. The *Major* in this Syllogiſme is the Apoſtles. The *Minor* is taught by the Doctor him ſelf. And more over rendered unqueſtionable by manifeſt reaſon. Becauſe it is plain, that the Athenians had Altars, Sacrifices, and Prieſts dedicated to Jupiter by name. The conſequence as it evidently evinces, that Jupiter was no true God: ſo likwiſe that thoſe are true Idolaters, who render him the attributes, honours, and titles due only to him, that is ſo.

P. 10. lin. 28.

P. 791.

P. 10. lin. 28.

But the Doctor argues againſt us, and proves that S. Paul meant

Jupiter by the God ; whom the Athenians ignorantly worſhiped : becauſe he proves his true divinity by quoting a ſaying of the Poet Aratus ; who ſpeaking of Jupiter ſaith, *ipſius enim & genus ſumus.*

What matters this to our purpoſe ? For Aratus by the name of *Jupiter*, either meant the God, that was known among the Athenians ; or an unknown one ? Chooſe whether you pleaſe, neither favours your cauſe. If he meant the God that was known ; he ſpoke not of him, whom the Apoſtle preached. For he declared unto them an unknown God. Upon which ſuppoſition, the Apoſtles quotation is very pertinent. For his diſcours ſounds thus : This *Unknown* God, whom I declare unto you, is he, who created heaven and Earth. For in him we live, move, and ſubſiſt ; and to uſe the words of one of your own Poets, ſpoken of him, whom he believed to be the true God ; *For we are of his kind, or his offspring.* If he meant an unknown God : you yeld the queſtion. For you grant, that Aratus ſpoke not of the Jupiter, whom the Athenians worſhiped. For he was no unknown God among them ; as the Doctor acknowledgeth ; nor did his altars bear the inſcription *to the unknown God.*
P. 10. *lin.* 28. And this interpretation of Aratus meaning carries with it a probable aſpect. Becauſe, Plato and ſeveral others of the more learned ſort among the Athenians, beleeved one only true God. But durſt not publiquely own it ; leaſt they ſhould draw upon themſelves the fate of Socrates, who ſuffered death upon that acount. And therfore they borrowed the name of the God known, and worſhiped among the Athenians, to ſpeak of the true and unknown one ; and called him Jupiter, *to avoyd the envie and daunger of the times* ; As ſir walter Ralegh wel noted. In which ſuppoſition S. Paul followed not only
§ 6. *n.* 3. the words, but the meaning alſo of his countryman Aratus, when he quoted that ſaying of his ; *ipſius enim & genus ſumus.* And in this ſenſe perhaps did the ſame Poet uſe the name of Jove, in the ſame place, when he ſayd *Jovis omnia plena.* Which hemiſtichium Virgil Borrowed out of him Eglog. 3. By which words S. Auguſt. tels
De conſenſ. Evang. lib. 1. c. 23. us, that he ſpoke nothing of God, but what the true God, whom we worſhip, long before had ſpoken of him ſelf by the mouth of the Propheet Jerem. c. 8. ℣. 23. 24. when he ſayd, *cælum & terram ego impleo.* And yet in the ſame place he not only occaſionally intimates, but ex profeſſo proves, that we worſhip not the Roman *Jove* : whether the Romans meant by *Jove* a ſpirit, that animated the

the world ; as Varro did : or a Body, which Virgil called *Æther*. Geong. 2. This gave occaſion to Leonard Coqueus in his Commentaries upon the 9. Chap. de Civit. Dei. lib. 6. to aver, that S. Aug. lib. 1. de Conſenſu Evangeliſt. cap. 23. Saith : *Nos autem Jovem Colimus, de quo ait Maro, Jovis omnia plena : id eſt ; omnia vivificantem Spiritum : Qui dicit per Prophetam, cœlum & terram ego impleo ; ſed non Jovem Romanorum.*

But what ſoever the meaning of Aratus was, the cauſes, which Salmeron, Cornelius a Lapide and others upon this place relate out of ancient writers to have moved the Athenians to erect an altar *to the unknown God*, do clearly lay open that of S. Paul. For 1. ſay they, S. John Chriſoſtom, and Oecumenius give us this acount of the matter. When the Athenian Embaſſadors were upon their way to the Lacedemonians to negotiat a league with them againſt the Perſians, who then invaded Greece, the God Pan appeared unto them on the mount Parthenia. And having expoſtulated with them, that wheras they payd the dutie of due Sacrifices and veneration to the other Gods, they neglected his worſhip ; he promiſed them his aſſiſtance upon condition they would repair their crime. At their return, the Athenians being informed of the Gods complaint built an altar unto him : and ſoon after obtained a renouned Victory againſt the Perſians. But leaſt they might incur the like indignation of ſome other neglected Deitie, they erected one alſo *ignoto Deo*. And will any one, who hath ever ſo little regard to his reputation, not bluſh to make profeſſion of ſo much ignorance, as to queſtion, whether at that ſeaſon there were altars at Athens dedicated by name to Jupiter ? and that upon that ſcore he might be comprehended under the notion of the unknown God ? Others, as Oecumenius alſo witneſſeth, aver, that the Athenians, being ruined and depopulated by a moſt peſtilent diſeaſe, which raged among them, and receving no ayd from the Gods, they then invoked ; they began to fear, leaſt this ſcorge was ſent upon them by ſome neglected deitie. This aprehenſion wrought ſo far upon them, that they erected an altar *ignoto Deo*. Upon which they no ſooner had offered Sacrifice to the *unknown God*, than the ſickneſſ ſeaſed. And will any one that hath not as much braſſ upon his face, as little inſight into Hiſtory, take upon him to maintain, that Jupiter was the God, who at that ſeaſon had no altars conſecrated unto him by name among the Athenians, they being always ſo

Salm. tract. 47. in acta. Cornel. in acta. c. 27.

tranſcendentally ſuperſtitiõus in his veneration? Now the inſcription of the altar to the unknown God ran thus; *Dijs Aſiæ, Europæ, & Lybiæ, & Deo ignoto & peregrino*, S. Hierom, and Pauſanias read it in the Plural number; *Dijs ignotis*. But the authoritie of S. Paul evinces, that there was an altar, which bare the inſcription in the ſingular, *Deo ignoto*; as Baronius well remarks.

Others (ſay Salmeron and Cornelius) recount the matter thus out of Syngellus, an ancient and Learned Author. S. Denys being in Egypt at the time of out ſaviours paſſion, and taking deep notice of the Eclips of the material ſun, that then was cauſed to declare the ſetting of that of juſtice, he cried out; *ignotus Deus in carne patitur; ideo mundus obſcuratur*. The Athenians being Learned Aſtrologers, and finding that Eclips to be contrary to the cours of nature, moved by S. Denys authority, at his return built an altar *ignoto Deo*. And can any ons underſtanding be ſo Eclipſed with ignorance, as to imagin, that the Athenians thought Jupiter to be the *unknown God*, who then ſuffered in fleſh; and that therefore it was he, to whom they then erected the altar with the inſcription *ignoto Deo*? Finally others (ſay they) are of opinion, that the Athenians finding in the books of the ſybils the wonderful attributes of God, and the Miracles, Paſſion, Reſurrection, and eternal Knigdom of Chriſt our Lord, erected an altar unto him under the mentioned inſcription *ignoto Deo*. Others alledge other reaſons therof. But none that leaues room for any other diſpute on this ſubject, but only this, whether he, who will maintain that Jupiter was meant by the People of Athens under the inſcription *ignoto Deo*, hath much ignorance, or little ingenuity.

The Doctor argues again for his God Jupiters divinity, out of S. Auguſtin; whoſe conceſſions he thinks to be much to his advan-
P. 44. tage. For the S. Saith he, *Confeſſeth* de Civit. lib. 4. cap. 9. *that the Romans believed him, whom they worshiped in the Capitol, to be the King of the Gods, as well as men. And to repreſent this, they placed a ſcepter in his hand; and buile his temple upon a hill. And that it is he of whom Virgil Saith, Jovis omnia plena. And the ſame in Varro's opinion, that was worshiped by ſome without an image: by whom he means the Jews, ſaith S. Auguſtin.* Thus the Doctor. To this he vaporing adds Cicero de natur. Deor. lib. 2. cap. 1. where he ſaith, that by Jupiter they underſtood *Dominatorem ac omnipotentem Deum*. And that therfore they called

called him *Optimus Maximus*; which is a title proper to God alone. He ſtrenghens this mighty proof with the autority of ſeveral Poets: which without doubt is to be looked upon, as divine: ſeing the Poets were always held to be inſpired by the Gods. But above all he magnifies that of Virgil: who appropriats to Jove titles intrinſick to God alone. For he ſtiles him *Jupiter omnipotens*. Æneid. 2. And *hominum Divumque æterna poteſtas*. Æneid. 10. And *Pater omnipotens, rerum cui ſumma poteſtas*. Ibid. Now (ſaith the Doctor) Virgil *was particularly obſerved by the ancient Criticks, to be ſo nice and exact, in all matters that concerned their Religion, as if he had bin Pontifex Maximus*. In fine he heaps up a no leſſ confuſed than immenſe Chaos of Fathers, and other writers; ſome wherof barely aſſert; others make it their work to prove, that not only *the being of the deitie, but the unitie, as a firſt principle, the wiſdom, goodneſſ, power, providence &c.* of God were acknowledged even by the generality of mankind. From whence he learnedly concluds, that Jupiter muſt needs be the true deitie. Seing the heathens gave a Character of him, proper to him alone, that is ſo.

P. 51. P. 46. P. 23. P. 39.

After this diſcours I expected to find in the Doctor another to the noble Citty of London, to perſuade them to aboliſh the Popeiſh and Idolatrous title of *S. Pauls* Church; and to ennoble that new wonder of the world with the glorious inſcription of *Templum Jovi Optimo Maximo*. Eſpecially the name of *Jove* being proper to carry our apprehenſions to God: as he remarks out of Clement Alexandrin. Hence the name of *Biſhop* of London would come alſo to be laid aſide, with the controverſies, that ariſe upon it: and the ancient and illuſtrions title of *Flamen Dialis* revived again. But it ſeems the Doctor reſerves this diſcours for a fitter oportunity. At preſent he is content to make the way clear for this reformation of Poperie. How ever he might have convinced his adverſaries of Idolatrie in a more compendious method by vertue of his late arguments, in this manner. All thoſe are Idolaters, who refuſe to render ſoveraign worſhip to Jupiter, the *true God bleſſed for ever more*. But Roman Catholicks refuſe to render ſoveraign worſhip to Jupiter, the Doctors *true God bleſſed for ever more*: as likwiſe the ancient Martyrs did. Therfore Roman Catholicks and the ancient Martyrs are, and were al Idolaters. Is not this Syllogiſme ſuccinct, convictive, and Godly? is it not ſutable with the Doctors Religion and wiſdom; ſure Jam, it is with his tenets, and principles.

P. 77.

But

But to lay open the invincible force of the Doctors argument, it is neceſſary to draw it out of the confuſion of many ſelf deſtroying, as well as long-ſtraying diſcourſes, in which it is wrapt up. In a few plain terms it imports thus much; and no more. The Romans believed Jupiter, whom they worſhiped in the Capitol, to be the true God bleſſed for ever more: and for this reaſon ſtiled him *Optimus Maximus*, *&c.* and gave ſuch a Character of him, *as can belong only* P. 39. *to the ſupreme God.* Therfore he in reality was ſo. In like manner the Athenians, and other Idolatrous nations, of their chief Gods. Behould here an argument of as mighty force, as Jupiter him ſelf. As for the antecedent; no man can call it in queſtion: eſpecially after the Doctor hath caſt away ſoo much pains and paper in evidencing the never-controverted truth therof, by the autorities of Fathers, Hiſtorians, Orators, Poets, over the moſt part of his firſt, and ſuperfluous chapter. But he had done very providently, if he had ſpent part of his great endevours in providing a ſtrong cable Rope, therwith to faſten his conſequence to his antecedent. Becauſe nature hath bin ſo churliſh, as utterly to refuſe, to do the work to his hand, having put no connexion at all betwixt them. And that your own eys, not my bare word, may give you full aſſurance of what I aver, I lay here before them a few inſtances, wherin nothing els is requiſit to read it, but only to hould them open.

1. O. C. inſtruments acknowledged in him the ſupreme Power of the Kingdom, and a Character of him, and payd unto him the reſpect and obeyſſance due to the ſole true and lawful ſoveraign and King of England. Therfore O. C. was really ſo. The Doctors memory is not ſo ſhort, as to have ſo ſoon forgot the truth of the antecedent. Nor I hope his diſloyalty ſo great, as not to denie the inference. And yet it is as ſtrong, as his.

2. The Prieſts of Jezabel, and others among th Jews at that ſeaſon, made overt profeſſion, that Baalim was the true God, and rendered him ſoveraign worſhip proper to the ſupreme divinity. Ther- F. 778. 779. fore he was really ſo. The antecedent is too evident by Scripture, to admitt of a denial. The conſequence too impious to paſſ without one, even by the Doctor him-ſelf. Yet it differs in nothing at all from his own.

3. The Goths gave the attributs, worſhip, and Character belonging to the ſupreme and true God, to Prince *Odin*, or *Wodin*, who

who conducted them from their former ſeat about Palus Meotis, into the Northern Regions. Therfore the Prince Odin, or Wodin was the true and ſupreme God. The antecedent the Doctor himſelf maintains. The illation he can not; unleſſ his Religion ſtretches ſo far, as to adore Prince Odin alſo for his *true God bleſſed for ever more.* Yet it is of the ſame nature with that, by which he proves Prince Jupiter to be ſo. P. 158.

4. *In ſome of the Northern parts they worshiped the ſupreme Divinity under the name of Thor*; (the Son of Odin) *attributing the power over all things, even the inferior Deities, to him: and acordingly he was worshiped with a crown on his head, à ſcepter in his hand* (as Jove in the Capitol) *and twelve ſtars about him, &c.* Therfore Thor, the Son of Odin, was really the ſupreme Deity, who had *power over all things, even the inferior Deities.* The antecedent is the Doctors own. The inference own he can not, without making profeſſion to be an Upſalian Pagan. And yet it yelds in nothing neither in forme nor energie to that, by which he would perſuade his Jupiters Divinitie. P. 159.

Out of theſe inſtances it is manifeſt, that the endleſſ diſcourſes, or rather parrergons, by which the Doctor endevours to perſuade, that Jupiter, whom the Heathens did idolize, was the *true God*; becauſe they believed, and made profeſſion, that he was ſo, and becauſe they gave a Caracter of him, which could belong only to the ſupreme God, are as empty, as wordy. Yea the Doctor is ſo kind unto us, and even that, when in appearance he is moſt fierce againſt us, as both to acknowledg that the Grecians, as well as the Northern parts now mentioned, did idolize a fals Divinity under the name of Jupiter: and alſo to point out the way, how they came to relaps into ſuch impiety. Which he tels us was thus. *This tradition* (of the eternal God, who made heaven and earth) *came to be corrupted among them* (the Northern people) *when the attributes and worship belonging to this God were given to the Prince* (Odin) *who conducted the Goths . . . Into the Northern Regions . . . And ſo there came in ſuch a confuſion in their idolatry, as was* (note) *among the Greeks betrween Jupiter Olympius, and him of Creet . . . And again: all this confuſion did ariſe among them, and other nations, when vain and ambitious men did take upon them the Names of the Deity, on purpoſe that they might have worship given unto them. And ſuch a one* P. 158. 159

this Odin is described to have been by all the Northern Historians . . . Thus also was Thor, the Son of Odin, &c. Other reasons, and modes of Heathens delusion, and fall into Idolatry he pens out of sundry writers p. 683. 684. and 15. which I omitte. Heere you have not ontly evidenced by the instances above mentioned, that it is no consequence at all, that Jupiter, whom the Romans and Grecians adored, was the true God, becaufe they rendered him soveraign worship, and gave a Character of him proper to him alone, who is so; but also acknowledged by the Doctors own Confession, that as the Northern People, so the Grecians, did effectually give divine Characters and honours to Jupiter, and other Monsters, who were so far from having any thing of the divine in them, that their enormous crimes rendered them unworthy to be ranked in the nümber of reasonable Creatures. But a nearer inspection into the proofs, which I mentioned out of the Doctor in favour of his Jupiters Divinity, will yet more efficaciously evert it.

The first was S. Augustin: which he brought in either to no purpose, or as convinced, and yelding somthing that proved the Roman God, of which Varro maks mention, to be the true one. What means the Doctor, by this procedure? Did he fear, lest we should pass over in silence the greatest vanquisher of the Roman Idolatry, if he had not put us in mind of him? Or is he resolved to revenge himself on his bittereft opponents, by representing them as favourers of his extravagances? For doth not S. Augustin enlarge himself not only in whole Chapters; but also in whole books, to evince the Vanity of the Roman God, which Varro doth vindicate? Doth he not expresly prove *lib. 4. de Civit. cap. 14.* that Jupiter Capitolinus was not the true God, becaufe others besids him were held by the Romans to be so? And by name *Dea Victoria. Victoria hæc*, saith the S., *haberetur munus Jovis; non Dea, si non lapis in Capitolio, sed verus Rex Regum, & Dominus Dominantium cognoscereturatque coleretur.* How could the S. have expressed his mind more significantly against Varro's Jupiter Capitolinus? As for the Hemistichium *Jovis omnia plena.* Did not S. Augustin in the place which I have mentioned a while ago, assure us in express terms, that although we worship the God of whom those words are verified, yet that we do not worship the Jupiter of the Romans? Doth he not make it his work in the same place, to prove, that it was not

S. Augustin lib. 4. de Civit. cap. 14.

De consens. Evangelist. lib. 1. c. 23.

a fiction

a fiction of the Poets ; but a truth delivered by Heathens Sacred writers , that Jupiter , to whom they gave ſupreme worſhip in the Capitol , was but a mortal man , deified by erecting of idols unto him ? Doth he not quote to this effect the autorities of Euhemerus, Varro, Cicero, and Leon an Egiptian Prieſt ? Doth he not evince it by that *ſcutum Jovis* , which was expoſed in the Capitol , and called Ægida ? Of which he ſpeaks thus ; *Nempe origo nominis hujus ita redditur ; quia Jovem , à Matre occultatum , capra nutrivit. An & hoc Poëtæ mentiuntur ? Nunquid & Capitolia Romanorum opera ſunt Poëtarum ? . . . Nunquid & ipſe Cicero Poëta fuit ? . . . Nunquid & Varro vel tanquam Poëta finxit , vel tanquam Academicus dubie ponit ? Quod dicit talium Deorum Sacra ex cujuſque eorum vita , vel morte , qua inter homines vixerunt , vel obierunt , eſſe compoſita ?* What language can overthrow Jupiters divinity , if this doth not ? At this rate the Doctor may quote all thoſe Fathers for him , who moſt expreſly ſtood againſt him. As indeed he doth not a few of them. Yea and hath the noble confidence to own it too. So he quotes Juſtin Martyr in favour of Jupiters divinity , becauſe he confeſſeth , that the gentils aſſerted one ſupreme God. But with all , he is ſo wilfully blind , as not to perceive that he deſtrois the Chymera , which he had endevoured to create ; by telling us a while after , that Juſtin denies, that thoſe , whom the gentils called Gods , *deſerved any divine worſhip . . .* And *that thoſe who were Chriſtians did only* (note *only*) *worship the true God.* So likewiſe he brings in Lactantius , as acknowledging the Divinity of Jupiter : Becauſe he confeſſeth that the Romans gave him the title of *Optimus Maximus* , due to the true God alone. But with all hath ſo little regard to ſpeake coherently , that he inſtantly confeſſeth , that the ſame Lactantius avers , that the Romans confeſſed , the ſame Jupiter to have been born of *Saturn* and *Rhea.* He quarels with him for this ſaying. But in ſo pittifull a manner , that he deſerves much compaſſion ; and as little credit. He will needs have it to be but a Poetical fable , that Jupiter , who was famous among the Romans and the Athenians , was born of thoſe parents. But alas good Doctor , it is he , who forgeth a famous one, by telling us ſo. That one Jupiter was born of *Saturn* and *Rhea* , or *Ops* ; is a truth : which ancient Authors render unqueſtionable. That the ſame Jupiter was worſhiped by the Romans as the ſupreme God , is alſo a truth , which S. Auguſtins autority a while ago ren-

S. Auguſt. ſupra.

P. 25.

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P. 43.

dered evident. But that he was truly the ſupreme God ; that is a fable. As likwiſe all that the Doctor forges to the contrary. I omit Arnobius, Clemens Alexandrinus, and others ; who no leſſ evidently contradict the Doctors Idolatrous opinion, than he doth confidently make them ſpeak for it. Only before I diſmiſſ them, I take notice of this ; that Origen was not the only Father, who hath bin ſo bould as to open his mouth againſt great Joves Divinity. And by conſequence that the Doctor, by his comical ſtory of the cuntry-follow's covie of one partridg, applied to Origens only autority, acts better the part of a Church jeſter, than of a Church defender; and of Plautus, than of a grave Divine, and Paſtor of S. Andrew. But I come to the Heathen autorities, which I quoted out of him: and examen whether the infidel aſſertors of Jupiters Divinity were ſo Religious in his worſhip, as the Doctor profeſſeth him ſelf to be.

De conſenſ. Evang. l. 1. cap. 23. & Epiſt. 44.

The one was Cicero de natur. Deor. Ile ſay nothing of this my ſelf : nor mention what S. Auguſtin ſpeaks of it in ſundry places. A famous man of his own Religion, as little to be ſuſpected of partiality, as the Doctor himſelf ; and much more to be credited for his deep inſight into Hiſtory, doth ſufficiently evidence, that it had bin far more for his purpoſe, and credit too, not at all to have mentioned Cicero 's autority, than to have ſo often, and ſo confidently boaſted of it. It is the Learned Sr. Walter Ralegh ; who ſets down at large the Origin, and real Hiſtory of 3. Jupiters. And when he had recounted the impiety, inceſts, rapes, and other abominations of him that was born of Saturn and Rhea, he breaks out into this expreſſion of his aſtoniſhment : *And yet did not the Grecians and Romans fear to entitle this monſter Optimus Maximus. Though Cicero in his 2. Booke de natura Deorum affirme, that he deſerved nothing leſs. And in his Oration pro Domo ſua, reproacheth Clodius for his inceſt by the name of Jupiter.* What do you think ? Doth not Cicero, acording to Sr. Walter Ralegh, moſt valiantly combat for his own, and the Doctors God Jupiters Divinity, under the title of *Optimus Maximus* ?

The 1. Book of the Hiſt. of the firſt part of the Hiſt. of the World. Chap. 6. § 5. p. 76. n. 10.

The other Champion I mentioned out of the Doctor for great Jove, was Virgil. Certainly a Poet ſo accurate in his ſpeach, as a *Pontifex Maximus*, as the Doctor aſſures us Virgil was, will prove faithfull to the cauſe. It was with the like blunt weapon of a verſe out of a Poet that Maximus Madurenſis combated for Jupiters Divi-

P. 46.

nity

nity againſt S. Auguſt. Epiſt. 43. which the S. Epiſt. 44. returned in ſuch a manner, as will very well fit the Doctor, and all his critick Poets. *Si tibi*, ſaith S. Auguſtin, *autoritas Maronis placet, ſicut placere ſignificas; profecto etiam illud placet,* S. *Auguſt.* Epiſt. 44.

Primus ab æthereo venit Saturnus Olympo
Arma Jovis fugiens, & regnis exul ademptis.

Et cætera, quibus eum, atque hujuſmodi Deos vult intelligi homines fuiſſe. Which galant Hiſtory of Joves achivements, and triumphs over his Father Saturn, the S. tells Maximus Madurenſis, that it is regiſtred *in ea Hiſtoria, quam veſtri etiam Sacram vocant.* Behould therfore great Jove uſurping the kingdom of heaven by force of armes; and chaſing down from thence into Italy his good old Father Saturn. O the Doctors *God bleſſed for ever more*! Is he not truly *Optimus*: the beſt of beings for his piety? And *Maximus*, the greateſt for his omnipotency and conqueſt of heaven it ſelf? I might add many other trophies, and divine attributes of Jove, deſcribed by the ſame accurate Poet, or *Pontifex Maximus*. But not to aſperſe the paper with ſo foule a reherſal, I will content my ſelf with the quotation of two more of his Verſes Æneid. 12. S. *Auguſt.* ibidem.

Olli ſubridens hominum divumque repertor;
Es, germana ſoror, Saturnique altera proles.

Heare you have out of the Doctors Pontificall in the firſt Verſe as clear a teſtimony for Joves ſupreme power and Divinity, as any he brings for it. And leaſt the Doctor might miſconſter the rubrick, and place the Divinity on a Jupiter of his own make; in the 2. Verſe the meaning of it is ſo explaind, as to leaue no terme to rayſe any doubt. For the ſupreme God *Jove* himſelf ſpeaking to his wife Juno, acknowledgeth the God Saturn (husband to Rhea) to be both his own, and her Father. Now I hope the Doctor will no longer Deny, that the Jupiter, which was worſhiped among the Romans, was born of Saturn and Rhea; ſeing it is aſſerted by Virgil: a Poet as he tels us, *ſo nice and exact, in all matters that concerned their Religion as if he had bin Pontifex Maximus.* Unleſſ perhaps he will ſo fit him for his circumſtances, as to make him *nice* and veridick in the firſt Verſe, where he forgeth a fable in his favour; and fabulous in the ſecond, where he ſpeaks a truth to his diſadvantage: and render the moſt critick of Poets ſo inconſiderate, as at the ſame time to place a Divinity in his perſon, and a lie in his mouth. P. 46.

Laſtly what belongs to his confuſed Pile of Fathers and authors, who aſſert, that the Deity was *acknowledged by the generality of mankind*, it makes nothing at all to aſcertain us of any ſubject, that was ever under debate among ſober men. For as the Doctor himſelf notes out of Juſtin Martyr, it was never a matter of controverſy betwixt Catholiks and Heathens *whether there was one ſupreme God, or no...* Nor is it now. Becauſe it is, and ever was the moſt current opinion among both Heterodox, and Orthodox writers, that *non datur invincibilis ignorantia Dei.* Of which point S. Auguſtin ſpeaks thus. *Hæc eſt vis veræ Divinitatis, ut creaturæ rationali, jam ratione utenti, non omnino ac penitus poſſit abſcondi.* Hence the Doctors Querie as he propoſeth it in general terms in the firſt place p. 4. as the main ſubject of his firſt chapter, *whether Idolatry be not conſiſtent with the acknowledgment of one ſupreme being?* Is much of the nature of, and as wiſe as this other; *whether Idolatry be not conſiſtent with the light of nature, or poſſible among reaſonable Creatures.* But the matter heretofore *warmly* debated concerning Idolatry, and now alſo by thoſe who ſpeak home, and to the purpoſe, is what the Doctor ſets down in firſt place out of Juſtin Martyr; *whether thoſe, whom the gentils called Gods, were ſo or no, &c.* And by name, whether Jupiter was ſo. In proof of this he produceth not ſo much as one Catholique writer, who countenances his aſſertion: nor alleageth any thing, that in its ſurface looks like a reaſon; but only, that the Heathens gave of him a Character, and appropriated unto him the worſhip due to the ſupreme Divinity. Which, as you have read a while ago in many unqueſtionable inſtances, proves nothing els at all, but that the Doctors diſcours is wholy prooffleſſ.

S. Auguſt. tract. 106. in Johan.

P. 4.

P. 27.

Hitherto thoſe writers have ſpoken againſt Jupiters Divinity, whom the Doctor mentioned in defenſe of it. Now let us ſee, whether his own diſcourſes and conceſſions, ſcattered in ſundry places over his late work, maintain it any better.

1. He diſcourſeth thus p. 690. *All* (note *all*) *the Gods of the Heathens are ſayd to be Idols. 1. Chanon. 16. 26. But they were not all meere figments of mens brains; being either dead men, that were worshiped* (*as S. Hierom ſaith by the Idols of the Heathens we underſtand imagines mortuorum, the repreſentation of dead men*) *or the works of the creation.* Thus far the Doctor. I ſubſume. And was not Jupiter a Heathen God, worſhiped as the Doctor himſelf acknowledgeth, in the Capitol

pitol and els where by Idols ? Behould therfore Jupiter, the Doctors *God bleſſed for ever more*, is but a *dead man*, or ſome other work of the creation ; and that by the Doctors own Confeſſion.

2. Pag. 691. After that he had (in his own fancy) defeated his adverſary by as ſtrong rayling as weak reaſoning, he ſets down theſe wiſe, as well as ſubtil expreſſions of his own ; *This is to grant*, that Idols are not *repreſentations of imaginary beings; but of imaginary deities ; which I readily grant*. O the ingenuous virtuoſo ! O the ſkilful Phidias ! So cunningly to carue out an Idol, as to be a repreſentation of an *imaginary Deity* ; and yet of no imaginary being. Ariſtotles ſo much cried up witt was blunt, when paralell'd with that of our incomparable Doctor. For I am ſure, that he hath never bin able to frame the Idea of any ſuch object with his brain, as he hath done with his pen : nor to ſplit a ſunder the beeing of a thing, from the thing it ſelf. But to breake off at preſent the Doctors Elogies and return to our intended deſigne, the ſame page furniſheth us with this other remarke of his concerning Idols. *S. Paul ſaith, that an Idol is nothing in the world. Not becauſe it repreſented that which was not ; but becauſe neither the Image, nor the thing repreſented were any real Deity.* Now the Doctor, although confident enough, yet will not, I believe, undergo the reproach of denying ſo known a truth, that the Romans worſhiped, as their God, the Deity repreſented by the Idol of Jupiter in the Capitol. Behould therfore the Doctor can not deny, but that the Roman Jupiter his *true God bleſſed for ever more*, was but a meere *no God*, or an imaginary, and no real Deity : yea that he was but a meere *nothing in the world.*

P. 691.

P. 691.

3. The Doctor, to make known, that his judgment is as profound as his reading, acquaints us, that Jupiter delivered Oracles to the Heathens. Hence he tels us, out of Plutark in the life of Alexander, that this king ſent to conſult the Oracle of Ammon, whether he ſhould Deify Epheſtion, or no ? Who return'd him for anſwere, that the honours of a Heroë were to be given unto him ; not of a God. An other Oracle of the ſame God Jupiter Ammon (which Sr. Walter Ralegh proves to be Cham the Son of Noë) is ſet downe by Q. Curtius : by which the God ſeemes to own Alexander for his Son. Upon which account Alexander was wont to glory, that his Mother Olympia had conceived him of Jupiter Ammon ; who appeared unto her under the ſhape of a Dragon ; as his ſcutchions did witneſſ. Again

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P. 769. the Doctor proves, and wiſely without doubt, as well as learnedly; that *Jupiter Ammon*, and *Jupiter rerum omnium parens*, were one, and the ſelfsame God: that is, his *true God bleſſed for ever more*. Now can the Doctor call in queſtion, whether the gentils worſhiped him, as
P. 15. their true God, who delivered Oracles out of the Idol of Ammon? Or can he Deny that he, who delivered them, was the Divel? Behold therfore the Doctor by force of his own principles, can not Deny, but that the Divel is his *true God bleſſed for ever more*.

4. And laſtly. Leſt we might ſuſpect, that the vulgar ſort alone were deluded with the impious ſuperſtition, of worſhiping the Divel under the Name of the ſupreme God, he frames an elaborat diſcours, by which he involues the wiſer of the Romans in the ſame impiety: and that, which deſerves our reflexion, with expreſſ deſignes to clear
P. 58. 59. them from it. For in the pag. 59. he magnifies the Roman ſoveraign worſhip of Jove by divination; and extols the colledge of the Augures, and Aruſpices aboue all the reſt; ſtiling it, out of Pliny the younger, *Sacerdotium priſcum*, *Religioſum*, *Sacrum inſigne*: And the Augures themſelves, out of Tully, *interpretes*, *internuncijque Jovis*. So that this ſort
P. 59. of Prieſthood, ſaith the Doctor, *was peculiar among them to him, whom they believed to be the ſupreme God*. The manner of conſulting and interpreting the will of the Gods, practiſed by the Aruſpices and Augures, were divers. Somtimes they form'd or forged their predictions out of the conſideration of ſigns ſent them from heaven: and particularly the *fulmen* or *fulgetrum fatidicum*. Somtimes by the flying, ſinging, and eſpeſcially by the feeding of birds. In which kinde we finde ſundry remarkable Paſſages. Among others Sueton. in Tiber. c. 2. recounts, how *Claudius Pulcher* having conſulted the hungry birds, and perceving that they prognoſticated ill ſucceſſ, by refuſing to feed, he caſt them into the ſea, ſaying; *let them drink, if they will not eat*. But the Gods vindicated this contempt by the ſlaughter of many thouſand Romans in a great deſeat at ſea; as the Heathen writers have left regiſtred. Somtimes it was performed by inſpection into ſacrificed beaſts. In which the Divel wrought as wonderfull prodigies, as thoſe were, which they prognoſticated. For the beaſts appeared ſomtimes without a head, hart, or liver, &c. At other times with two, or the like. Of
P. 411. lit. D. which the Author of the 2. Dialog. in Majolus de vaticiniis ſpeaks thus: *Quidquid ibi novum inſolitumque apparuit; ut ſi quæ abfuerunt partes, vel redundarunt, vel permutatis ſedibus locatæ, aut labe affectæ fuerunt;*

id

id omne à Diabolo profectum, ipso immolationis tempore, seu verè amotis, quæ interierant, seu impostura fascinatis oculis, minimè dubitemus. Where he largly discourses upon the wise use, and fall of all kind of divination, and its several cheats, as well as true predictions. Which he so manifestly evinces to be a work of the Divel to delude the world into a persuasion of his Divinity, (as he hath done the Doctor) that no man can call the matter into question, who is not resolved to cancell the first commandement out of the Decalogue; and worship more Gods, besides him that made it. Now to come home to our Doctor. He whom the Romans consulted by divination, and gave supreme worship unto, under the name of Jupiter, was undoubtedly the same, who cheated the people into that superstition by working apparent prodigies in the Sacrifices, &c. and who manifested his minde into the Augures by ambiguous, and somtimes casually true predictions, and fortelling of wonderfull events. But this was undoubtely the Divel. Again the same Jupiter, unto whom the Romans gave supreme worship by divination, was the Doctors *true God blessed for euer more.* Let therfore the Doctor himself consider, whether his *true God blessed for ever more* be not undoubtedly the Divel.

But to draw towards an end of my discours, in a subject, which hath none: I will bring under one aspect *all Heathens charged with Idolatry by the Church of Rome*; and conclude out of the Doctors own discourses for the contrary, that none of them worshiped, by Sacrifices offered unto Jove, any other God, but some Demon, or imaginary *figment.* Thus therfore he speaks unniversally of the Heathen worship. *Those Idolaters, who have understood their own Religion, have gone upon one of these three Principles. Either* (1.) *that God hath committed the government of the world under him to some inferiour Deities: which was the Principle of the Platonists, and of the Arabians, and Persians. Or* (2.) *that God is the soul of the world. And therfore the parts of it deserve divine honour: which was the Principle of Varro, and the stoicks. Or* (3.) *that God is of so great perfection and excellency, that he is above our service, and therfore what external adoration we pay, ought to be to something below him.* Thus the Doctor. The verity of which assertions I examin not; but how directly repugnant they are to his designe of proving Joves supreme Divinity. P. 112, 113.

As for the 1. Class. It is true; Plato was so enlightened either by the sole reading of the books of nature, or of those of Moyses, that

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he arrived to the knowledg of one only ſupreme God; which he ſtiles *ineffable*. But it is alſo no leſſ true, that he worſhiped that ſupreme God, with no other oblation, then that of *inward reverence, and adoration, and thinking the beſt, an moſt worthy things of him*: As the Doctor himſelf proues out of Beſſarion. But as for material victims; the Doctor likwiſe tels us out of the ſame Beſſarion, that *Plato looked on Sacrifices, and Images, as unworthy of him, that was a pure mind, &c.* This is farther evidenced by the Doctor himſelf, pag. 64. where he ſets down *a teſtimony of Porphyrius, produced by S. Cyril againſt Julian. Let us* (ſaith he) *Sacrifice. But as becoms us to the God over all. i. e. as a wiſe-man ſayd, by offering up no ſenſible thing to him. For every material thing is impure, when compared with an immaterial, &c.* And again a little lower he ſpeaks in this manner of S. Cyril. *Some of the Platoniſts are quoted by him, ſaying, that the ſupreme God being hee ſtands in need of nothing without him. But the other Gods, eſpecially thoſe that are viſible, ought to be pleaſed with inanimate Sacrifices.* Finally the Doctor himſelf ſaith, that *as to the other Deities, which Plato allowed to be worshiped, he (Beſſarion) ſaith, that he ſuppoſed them to be inferiour, and ſubordinate to the ſupreme, and dependent upon him, &c.* To this conceſſion of the Doctor, I adjoyne this other, which is alſo his; That Plato *appointed 12. ſolemn Feaſts to 12. Gods* (governours of the world) *of whom Jupiter was chief*. Which were celebrated with Sacrifices, and all other ſuperſtitious rites, Cuſtomary to the Heathens; as no man doubts. This being ſo; I remit the inference to the judgment of any one, that is not ſo full of Jove, the Prince of Darkneſſ, as to be wholy uncapable of admitting any light from the cleareſt evidence, whether Plato, by appointing *Feaſts* and *Sacrifices* to Jupiter, as to the Chiefeſt of 12. Gods, did not there by make open profeſſion, that he was ſubſervient and ſubordinate to a higher: and acknowledg in him no other ſoveraignity, then that of being firſt among thoſe Deities, to whom a more abſolute and ſupream power had committed the government of the word. Unles you will imagin him to be ſo ungodly, as to appoint Sacrifices for a God, whom he believed, and taught, that he ought not be worſhiped by them: and by ſuch impious, as well as inconſiſtent tenets, render that Philoſopher the greateſt impoſter, who by his admirable Doctrin had purchaſed the repute and title of *Divine*.

P. 442.

P. 64.

Ibid.

P. 443.

P. 441. *lib. 8. de legib.*

What belongs to the 2. Claſſ, who, with Varro, maintain'd Jove to be

the ſoul of the world : they did ſet up for the object of their worſhip as manifeſt and wonderful a Chymera, as ever entered into any ons underſtanding. For they collected together in their fancies, under the confuſe notion of a *ſoul*, what ever, not *produces* and *conſerves* as an *efficient* cauſe, but animats and quickens as an *intrinſeck forme*, all the moſt remote, and moſt oppoſit parts of the world: and combineing all this in their imagination into one object, they gave it the name of the ſupream God : and with all the divin and ſoveraign worſhip, that is proper to him alone, who is really ſo. Which is as undoubtedly to give divine worſhip to a figment, as it is unqueſtionable, that a complex of the Souls of a Lion, of a Dog, of a Cat, and of all other Creaturs, which animats and informs all the parts of the univers, is no true Deity. But it would be not only a ſuperfluous, but alſo a preſumptuous enterpriſe, to engage any farther in the proof of the vanity of Varro's God : ſeing no les learned pens, then thoſe of S. Thomas, Athanagoras, and above all the great S. Auguſtin have diſcourſed amply, as well as exactly upon that ſubject, in his Books de Civit. Dei, and particularly in the 7. c. 6. 7. 12. 13. &c. where he ſo clearly demonſtrats, that the true God is not the ſoul of the world; or what is the ſame, that the ſoul that informs as an intrinſeck and formal cauſe all the parts of the world, is not the true God, that to perſiſt obſtinatly with Varro in the contrary perſuaſion, may yeld a ſufficient ground to queſtion, whether the ſoul of him that doth ſo, hath any parcel of *reaſon* left in it; much leſſ be it ſelf a parcel of the Divinity.

Finally the 3. Claſſes opinion of Jove needs not my declaration. For the Doctor himſelf maks them ſpeak their meaning ſo openly againſt his ſupreme Divinity, that he needs no adverſary but himſelf. For he tels us, that this ſect believed the true God to be *of ſo great perfection, and excellency, that he is above our ſervice. And therfore what external adoration wee pay, ought to be to ſomthing below him.* From whence it is an undeniable inference, that the *external adoration* and *Sacrifices*, which the infidels payd to Jove, were but ſo many ſolemn proteſtations, that they acounted him not the ſupreme God; but *ſomthing below him.* Wherfore I conclude, that as the Jupiter of the 2. Claſſ of Heathens was nothing, but an archfigment : ſo he of the 3. as likwiſe of the firſt, was but an Arch-Demon. And by conſequence he, unto whom Heathens univerſally, *who underſtood their own Religion,*

payd the ſupreme worſhip of Sacrifices, under the name of Jupiter, was by the Doctors own relation of their ſuperſtitious worſhip, but a Chymera, or a deuil, metamorphoſed into the ſhape of a Deity. And yet not withſtanding all theſe conceſſions, it is this very ſelf-ſame Heathen Jupiter, which the Doctor lowdly profeſſeth to be his *true God bleſſed for ever more*: and ſtoutly maintains it too. And when he hath performd ſo godly a work, he tels us, that he *ſits down with that contentment, that he hath defended a righteous cauſe, and with an honeſt mind. And therfore that he little regards his adverſaries bittereſt cenſures and reproaches.*

Epiſt. Dedic.

From what I have hitherto collected out of the Doctor, and briefly diſcuſſed, I deduce this ſhort, but material inference. Viz, that the diſcourſes, by which he prou's that the Heathens rendered ſoverain worſhip to his God Jupiter, is ſo far from conduceing any thing to convince Rom. Cathol. of Idolatry by their own confeſſion; that contrary wiſe it not only evidenceth thoſe infidels, to whoſe charge they laid that impiety, to be guilty of it; but himſelf alſo: and that upon a ſcore, which concerns them not at all. The reaſon, Becauſe it is manifeſt Idolatry to give ſoveraign worſhip to any being, how perfect ſoever, which is not the true God. But the Doctors diſcourſe not only demonſtrats that the Heathens gave ſoveraign worſhip to Jove; but alſo that he was not the true God: although his deſigne was every where to evince the contrary. Again he himſelf renders ſoveraign worſhip to this archfigment, or Demon, whileſt he gives him the ſoveraign title and attributes of his *true God bleſſed for ever more.* And finally the worſhip of Roman Cathol. is ſo far from any affinity with his abomination, that even the Doctors all-daring paſſion can excogitat no colour to faſten it upon them. Ergo. By which you may ſee how great an advantage he hath gained over his adverſaries by the unlucky diſcours which makes up the moſt part of this firſt Chapter of his Book; ſeing through the whole context of it in effect he not only furniſheth them with a clear defence againſt the Calumny, which he had caſt upon them, of being *Idolaters by their own Confeſſion*; but alſo by an incredible blindneſſ draws upon himſelf the guilt of that fals, as well as foul aſperſion. By which he (although againſt his will) as much condemns his charity, as diſparageth his judgment.

But here I muſt warn thee, Good Reader, that although the Doctor be thus good to his adverſaries by miſtake, and inadvertency; yet

yet he is so much an enemy to himself by choice and reflection, as to give real grounds to suspect, that he is not so much as a sound Protestant Christian. For pag. 877 he doth *sincerly protest, that he hath not delivered any opinion, which is not agreeable to the inward sense of his mind.* And yet he doth latently deliver such principles, as are no less manifestly destructive to Christianity, then they lay open the ready way to Heathenisme. For he not only vindicats the Divinity of the Heathen Jove, and owns him to be his *true God blessed for ever more*; although his discourses convince, that he was persuaded that he was but a figment, or a Demon: But he endeavours to trepan the ignorant populacy into a belief, that the Heathens *knew no harm at all in giving divine worship to Creatures.* Yea and that *the Fathers thought the worship of the Heavens to be very excusable.* Having thus rendered Heathenisme *excusable*, he is so Godly, as to set down the way how to bring it in; and that under the name of *Catholicque worship*, by spinning out a large and elaborat discourse to that purpose. Now least his designs might meet which some obstruction from Christ, and his Gospel, he long ago latently represented them under so disrespectfull and disadvantageous a Character, that one must be prejudicated so far as to be stark blind not to perceive, that he utterly enervated the authority of both.

P. 877.
P. 263.
P. 807.
P. 771.
P. 773.

For to say nothing, how in his *rational acount* he labours to evert all infallible certainty of any divine Scripture at all: and by consequence overthrows the total ground of all infallible faith. As to those Books, which the whole Christian world ever owned for the true word of God; speaking of the guidance of his divine spirit in reference to those who writ them, he waves it as a matter not as yet fully resolved, and by consequence subject to controversy. 1. *Whether in some things of less concernment it might not leave them to their own judgment*: that is, to speak plainly, whether it might not let them fall into errour. Which is a necessary sequel, if they were left wholy to the guidance of their own judgment, subject unto it. An old heresy of the Amoneans and others, defeated time out of mind by S. Epiphan. S. Hierom. and S. Augustin; as Bellarmin notes. 2. *Whether in lighter circumstances the writers were subject to any inadvertencies. The negative wherof is more piously credible*; saith the Doctor. And no more then *more piously credible*? Is not this a fair Character of an Evangelist? Is it not a *rational account* of the ground of a faith, which exacts so firme an assent, apt to receede rather from our lives, then from what it proposes to our belief, to build

P. 210.

De Verb. Dei lib. 1. c 6.

it only on the aſſertion of men perhaps ſubject to inadvertencies, and errour? Yes, but this is only in lighter matters. And what are thoſe lighter matters? Who is to determin their extent and boundaries? This the Doctor thinks fit as yet to keep to himſelf, untill this Heatheniſh perſuaſion obtain, and be well rooted. Then he may enlarge them if it pleaſe him, to all that are not fundamentals: as his Brother in Chriſt D. Fotherby hath done before him. For as our ſaluation alone is the *unum neceſſarium*, or the matter of greateſt concern: ſo all things that are not neceſſary for the ſame, are of leſſer. Now fundamentals being but very few (if we credit the Doctor) and even thoſe few ſo intermixt among infinit other matters, which are not ſo, that they cannot be deſigned and determin'd; it follows by a neceſſary conſequence, that the infallible word of God be cloſed up in a very narrow compaſſ, and alſo, for the greateſt part, unknown where it lies. And leſt the few known fundamentals of Chriſtian belief ſhould remain ſo aſcertained, as to bring with them an obligation to undergo any conſiderable inconvenience in defence therof; the Doctor cautiouſly prevents the danger, by ſhaking, the very chief and moſt manifeſt among them. To this effect he waves, as a not ſufficiently reſolved ſubject of controverſie: 3. *Whether meere hiſtorical Paſſages need the ſame infallible aſſiſtance, that Prophetical, and Doctrinal.* By which Pagan procedure he caſts into uncertainty the moſt part not only of the old Teſtament, but alſo of the new: As the Hiſtory of the Acts of the Apoſtles, all that part of the Goſpel written by the four Evangeliſts, which containes an hiſtorical relation of our Lord and Saviour Jeſus Chriſt's Incarnation, Life, Death, Paſſion, Reſurrection, Aſcention: and the Miracles wrought by Chriſt and his Apoſtles, in confirmation therof. By which he expoſeth the moſt Sacred, the moſt Sublime, and the moſt important Myſteries of our holy faith, diueſted of their maine proofs, to the ſcof of the Gentils.

Serm. 2. p. 5.

And theſe are the Godly tenets, from whence iſſue forth among us ſuch a deluge of errours, and ſwarmes of deiſts, who believe nothing, but the *Old-man*, as they terme him, or the *antiquus dierum*, which the Prophet Daniel mentions. That is; they believe that there is a God: becauſe the light of nature hath ſo deeply imprinted the knowledg of him in their ſoul, that maugre all their impious endevours, they can not obliterat it. But as for the incarnation of the divine word, and other Sacred Myſteries of Chriſtian Religion, they aſſent ſo far unto them

Daniel. 7. v. 9.

them, as to admit them to be a fit ſubject of debate, or of an opinion grounded upon probable topicks, liable to falſhood; but not of divine faith. And no man can deny, but that they do it with as much reaſon, as there is appearence of any in the Doctors ſentiments. Which is a point that merits the reflexion of the wiſdome of the nation, if any one can be of ſo greate concern. Seing it is to reſolue, whether any fundamental Principles of Chriſtianity are to be held inviolable in the nation: or rather all are to be abaſed and proſtituted to the wild fancies of every raving brain; and a high way layd open for every libertin to bring in Heatheniſme without check, ſo hee be but diſguiſed under the Viſard of a Champion, beating down Popiſh Idolatrie.

I Cloſe up my diſcours with a ſhort word to the Zealous admirer of the Doctor. Here I have layd open before thee the hidden myſteries of his heatheniſh principles. I have made his reaſons give the lie to his ſpecious pretenſions: and convicted him to uſher in a real Idolatrie of the Pagans under colour of caſting out an imaginary one of the Church of Rome. I beſeech thee, as thou tendereſt thy eternal welfare, do, not mee, but thy own poor ſoul ſo much favour, or rather juſtice, as to open thy ey's to ſo evident truths: and read in them the inevitable danger of eternal ruin, into which thou doeſt plunge thy ſelf, by entruſting it to the guidance of ſo un-Chriſtian tenets. Where doeſt thou hope that ſuch doctrin can finally conduct thee! To God? Alas if it do lead thee to the Doctors God; yea and his *true God bleſſed for ever more*, it is but to the Heathen God *Jupiter*; that is, as his own diſcours and reaſons lowdly proclaim, to the Divel. Reflect with thy ſelf, whether it be not too dangerous a temerity to venture eternity upon the ſentiments of a man ſo paſſionatly prejudicated againſt the Church of Rome, as to the end he may but faine a colour to lay Idolatry to her charge, he bluſheth not to own, and adore the Pagan Jove, for his *true God bleſſed for ever more*. So weak in his reaſoning, as to evince him to be but a Demon, when he endeavoureth to vindicate his Divinity. So un-Chriſtian in his belief, as to diveſt the main part of holy writ of the infallible guidance of the holy Ghoſt. Yea and to take away all infallible certainty of any word of God at all: and by conſequence of any ſaviour of the world. Leaving nothing certain in Religion, but what lies not in his power to render doubtfull: that is the exiſtence

iſtence of a deity. Conſider well that thou haſt but one ſoul: whoſe abode, as it can not be long in this world; ſo it muſt be without end in the next. There is no meane. Eternal bleſſ, or eternal wo muſt be thy neceſſary lot. Heaven, or hell thy eternal manſion. The ſecuring of thy felicity is of ſo great concern, that when thou haſt done all that lieth in thy power, even then thou maiſt well feare, that thou haſt done too little. A true and right-beleeving faith is a *medium*, not accidentarily, but eſſentially neceſſary for thy eternal ſaluation. Again true and unerring faith can be only grounded upon the word of God *rightly* underſtood. Conclude then with thy ſelf, whether this eſſentially neceſſary ſaving faith be like to prove more true and aſſured, when it is grounded upon the looſe ſtanding of ſcripture mangled, and rack'd to the extent of every delicious brain, which either ambitiats to bring in a novel Paradox, under the colour of a reformation, or vents out againſt the Church of Rome ravings of a fiery Paſſion, rather then reaſons iſſued from a Religious zeal; then when it is built upon the ſure baſis of the undoubted word of God moſt Religiouſly interpreted unto thee by no leſſ mature deliberation, and authority, then that of the whole repreſentative Body of the Catholicke Church, with the head therof, gathered together in a general Councel. Ponder this deeply. And know, that the Choice thou makeſt of a true, or erring faith, is with all, that of hell, or heaven: and that for a whole eternity.

FINIS.